A U M

As the spokes of a wheel hold to the nave, so does all this hold to spirit. When the intellectual aliment has been purified the whole nature becomes purified, and then the memory becomes firm. And when the memory of the Highest Self remains firm, then all the ties which bind us to a belief in anything but the Self are loosened.—*Chandogya Upanishad.*

THEOSOPHY

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STUDIES IN ISIS UNVEILED

IX.

SPIRITS OF VARIOUS KINDS

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

FROM the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

Why should there be an attraction between the molecules of matter and none between those of spirit? By whatsoever name the physicists may call the energizing principle in matter is of no account; it is a subtile something apart from the matter itself, and, as it escapes their detection, it must be something besides matter. If the law of attraction is admitted as governing the one, why should

it be excluded from influencing the other? Leaving logic to answer, we turn to the common experience of mankind, and there find a mass of testimony corroborative of the immortality of the soul, if we judge but from analogies. But we have more than that—we have the unimpeachable testimony of thousands upon thousands, that there is a regular science of the soul, which, notwithstanding that it is now denied the right of a place among other sciences, *is* a science. This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with the former through the latter.

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature.

To say that all spirits are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or all men can be nourished on the same food. It accords with reason to suppose that the grossest natures among the spirits will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest would be farthest away. In what, were we to coin a word, we should call the *Psychomatics* of Occultism, it is as unwarrantable to assume that either of these grades of spirits can occupy the place, or subsist in the conditions, of the other, as in hydraulics it would be to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of

man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? If such marvellous effects have been caused by evolution upon our little insignificant planet, producing reasoning and intuitive men from some higher type of the ape family, why suppose that the boundless realms of space are inhabited only by disembodied *angelic* forms? Why not give place in that vast domain to the spiritual duplicates of these hairy, long-armed and half-reasoning ancestors, their predecessors, and all their successors, down to our time? Of course, the spiritual parts of such primeval members of the human family would be as uncouth and undeveloped as were their physical bodies. While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin;" or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized.

Lowest in the scale of being are those invisible creatures called by the kabalist the "elementary." There are three distinct classes of these. The highest, in intelligence and cunning, are the so-called terrestrial spirits. They are the *larvae*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form—or, as Aristotle would call it, the *privation* of this form—is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind. So with future men.

Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "elementals,"—properly speaking, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate objectively with men.

The third class are the "elementals" proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called "the princes of the powers of the air."

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner, or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementary." More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impressions even from chance acquaintance or persons encountered but once. As a few seconds exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so it is with the mind.

Though spiritualists discredit them ever so much, these nature-spirits are realities. The Christians call them "devils," "imps of Satan," and like characteristic names. They are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence.

What should sensible spiritualists think of the character of *angel* guides, who after monopolizing, perhaps for years, a poor medium's time, health and means, suddenly abandons him when he most needs their help? None but creatures *without soul or conscience* would be guilty of such injustice. Conditions?—mere sophistry. What sort of spirits must they be who would not summon if necessary an army of spirit-friends (if such there be) to snatch the innocent medium from the pit dug for his feet? Such things happened in the olden time, such may happen now. *There were apparitions before modern spiritualism, and phenomena like ours in every previous age.* If modern manifestations are a reality and

palpable facts, so must have been the so-called "miracles" and thaumaturgic exploits of old; or if the latter are but fictions of superstition, so must be the former, for they rest on no better testimony.

But, in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine without doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Who are those spirits, what those powers or intelligences which are evidently *outside* of the medium proper and entities *per se?* These *intelligences* deserve the appellation; and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night.

Be it however a "spirit of health or goblin damn'd" it is of little consequence; for if it be once proved that its organism is not solid matter, then it must be and is a "spirit," an apparition, a *breath.* It is an intelligence which acts outside our organisms, and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes's Katie King, other similar creatures have done all these. Who can fathom the mystery? The true psychologist alone. And where should he go for his text-books but to the neglected alcoves of libraries where the works of despised hermetists and theurgists have been gathering dust these many years.

Skeptics, and even skeptical spiritualists, have often unjustly accused mediums of fraud, when denied what they consider their inalienable right to test the spirits. But where there is one such case, there are fifty in which spiritualists have permitted themselves to be practiced upon by tricksters, while they neglected to appreciate genuine manifestations procured for them by their mediums. Ignorant of the laws of mediumship, such do not know that when an honest medium is once taken possession of by spirits, whether disembodied or elemental, he is no longer his own master. He cannot control the actions of the spirits, nor even his own. They make him a puppet to dance at their pleasure while they pull the wires behind the scenes. The false medium may seem entranced, and yet be playing tricks all the while; while the real medium may appear to be in full possession of his senses, when in fact he is far away, and his body is animated by his "Indian guide," or "control." Or, he may be entranced in his cabinet, while his astral body (double) or *doppelganger,* is walking about the room, moved by another intelligence.

Far from us be the thought of casting an unjust slur on physical mediums. Harassed by various intelligences, reduced by their over-

powering influence—which their weak and nervous natures are unable to shake off—to a morbid state, which at last becomes chronic, they are impeded by these "influences" from undertaking other occupation. They become mentally and physically unfit for any other. Who can judge them harshly when, driven to the last extremity, they are constrained to accept mediumship as a business? And heaven knows whether the calling is one to be envied by any one! It is not mediums, real *true*, and genuine mediums that we would ever blame, but their patrons, the spiritualists. The ancients, unlike ourselves, could "try" the spirits and discern the difference between the good and evil ones, the human and the elemental. They also knew that unregulated spirit intercourse brought ruin upon the individual and disaster to the community.

This view of mediumship may be novel and perhaps repugnant to many modern spiritualists; but still it is the view taught in the ancient philosophy, and supported by the experience of mankind from time immemorial.

We are far from believing that all the spirits that communicate at circles are of the classes called "Elemental" and "Elementary." Many—among those who control the medium subjectively to speak, write, and otherwise act in various ways—are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. But in any case, human spirits can *never* materialize themselves *in propria persona*.

The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man—physiological, psychological, and *divine*—as did their predecessors, the magicians, theurgists, and thaumaturgists of old.

NOTE.—The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in the order of the excerpts, as follows:—Volume i, 336, 340, 341, 343, 344, 295, 296, 310, 311, 325, 53, 54, 360, 488-9, 490, 67.

SECRET DOCTRINE EXTRACTS*

The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

* From the Original Edition Vol. I, p. 279; see Vol. I, p. 300 Third Edition.

P. 490
p. 460

FIRST STEPS ON THE PATH*

From Shankaracharya's "Crest-Jewel of Wisdom" (Vivekachudamani, 1-70.)

PROLOGUE.

I BOW before Govinda, the objectless object of final success in the highest wisdom, who is supreme bliss and the true teacher.

For beings a human birth is hard to win, then manhood and holiness, then excellence in the path of wise law; hardest of all to win is wisdom. Discernment between Self and not-Self, true judgment, nearness to the Self of the Eternal and Freedom are not gained without a myriad of right acts in a hundred births. This triad that is won by the bright one's favor is hard to gain: humanity, aspiration, and rest in the great spirit. After gaining at last a human birth, hard to win, then manhood and knowledge of the teaching, if one strives not after Freedom he is a fool. He, suicidal, destroys himself by grasping after the unreal. Who is more self-deluded than he who is careless of his own welfare after gaininfi a hard-won human birth and manhood, too? Let them declare the laws, let them offer to the gods, let them perform all rites, let them love the gods; without knowing the oneness with the Self, Freedom is not won even in a hundred years of the Evolver. "There is no hope of immortality through riches", says the scripture. It is clear from this that rites cannot lead to Freedom.

Therefore let the wise one strive after Freedom, giving up all longing for sensual self-indulgence; approaching the good, great Teacher (the Higher Self), with soul intent on the object of the teaching. Let him by the Self raise the Self, sunk in the ocean of the world, following the path of union through complete recognition of oneness. Setting all rites aside, let the wise, learned ones who approach the study of the Self strive for Freedom from the bondage of the world. Rites are to purify the thoughts, but not to gain the reality. The real is gained by Wisdom, not by a myriad of rites. When one steadily examines and clearly sees a rope, the fear that it is a serpent is destroyed. Knowledge is gained by discernment, by examining, by instruction, but not by bathing, nor gifts, nor a hundred holdings of the breath. Success demands first ripeness; questions of time and place are subsidiary. Let the seeker after self-knowledge find the Teacher (the Higher Self), full of kindness and knowledge of the Eternal.

THE FOUR PERFECTIONS.

He is ripe to seek the Self who is full of knowledge and wisdom, reason and discernment, and who bears the well-known marks.

He is ready to seek the Eternal who has Discernment and Dispassion; who has Restfulness and the other graces.

Four perfections are numbered by the wise. When they are present there is success, but in their absence is failure.

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* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, March, 1894.

First is counted the Discernment between things lasting and unlasting. Next Dispassion, the indifference to self-indulgence here and in paradise. Then the six Graces, beginning with Restfulness. Then the longing for Freedom.

A certainty like this—the Eternal is real, the fleeting world is unreal;—this is that Discernment between things lasting and unlasting.

And this is Dispassion—a perpetual willingness to give up all sensual self-indulgence—everything lower than the Eternal, through a constant sense of their insufficiency.

Then the Six Graces, a steady intentness of the mind on its goal;—this is Restfulness.

And the steadying of the powers that act and perceive, each in its own sphere, turning them back from sensuality;—this is Self-control.

Then the raising of the mind above external things;—this is the true Withdrawal.

The enduring of all ills without petulance and without self-pity;—this the right Endurance.

An honest confidence in the teaching and the Teacher;—this is that Faith by which the treasure is gained.

The intentness of the soul on the pure Eternal;—this is right Meditation, but not the indulgence of fancy.

The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality;—this is the longing for freedom.

Though at first imperfect, these qualities gradually growing through Dispassion, Restfulness, and the other graces and the Teacher's help will gain their due.

When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit.

But when these two—Dispassion and longing for Freedom—are lacking, then Restfulness and the other graces are a mere appearance, like water in the desert.

Chief among the causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.

Let him who possesses these Perfections and who would learn the reality of the Self, approach the wise Teacher (the Higher Self), from whom comes the loosing of bonds; who is full of knowledge and perfect; who is not beaten by desire, who really knows the Eternal; who has found rest in the Eternal, at peace like a fuelless fire; who is full of selfless kindness, the friend of all that lives. Serving the Teacher with devotion and aspiration for the Eternal, and finding harmony with him, seek the needed knowledge of the Self.

THE APPEAL TO THE HIGHER SELF.

"I submit myself to thee, Master, friend of the bowed-down world and river of selfless kindness.

"Raise me by thy guiding light that pours forth the nectar of truth and mercy, for I am sunk in the ocean of the world.

"I am burned by the hot flame of relentless life and torn by the winds of misery: save me from death, for I take refuge in thee, finding no other rest."

The great good ones dwell in peace, bringing joy to the world like the return of spring. Having crossed the ocean of the world, they ever help others to cross over.

For this is the very nature of the great-souled ones [Mahatmas]—their swiftness to take away the weariness of others. So the soft-rayed moon of itself soothes the earth, burned by the fierce sun's heat.

"Sprinkle me with thy nectar voice that brings the joy of eternal bliss, pure and cooling, falling on me as from a cup, like the joy of inspiration; for I am burnt by the hot, scorching flames of the world's fire.

"Happy are they on whom thy light rests, even for a moment, and who reach harmony with thee.

"How shall I cross the ocean of the world? Where is the path? What way must I follow? I know not, Master. Save me from the wound of the world's pain."

THE BEGINNING OF THE TEACHING.

To him, making this appeal and seeking help, scorched by the flame of the world's fire, the Great Soul beholding him with eyes most pitiful brings speedy comfort.

The Wise One instils the truth in him who has approached him longing for Freedom, who is following the true path, calming the tumult of his mind and bringing Restfulness.

"Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.

"This same path I point out to thee, for it is the way to destroy the world's fear. Crossing the ocean of the world by this path, thou shalt win the perfect joy."

By discerning the aim of the wisdom-teaching [Vedanta] is born that most excellent knowledge. Then comes the final ending of the world's pain. The voice of the teaching plainly declares that faith, devotion, meditation, and the search for union are the means of Freedom for him who would be free. He who is perfect in these wins Freedom from the bodily bondage woven by unwisdom.

When the Self is veiled by unwisdom there arises a binding to the not-self, and from this comes the pain of world-life. The fire of wisdom lit by discernment between these two—Self and not-Self —will wither up the source of unwisdom, root and all.

THE PUPIL ASKS.

"Hear with selfless kindness, Master. I ask this question: receiving the answer from thy lips I shall gain my end.

"What is, then, a bond? And how has this bond come? What cause has it? And how can one be free?

"What is not-Self and what the Higher Self? And how can one discern between them?"

THE MASTER ANSWERS.

"Happy art thou. Thou shalt attain thy end. Thy kin is blest in thee. For thou seekest to become the Eternal by freeing thyself from the bond of unwisdom.

"Sons and kin can pay a father's debts, but none but a man's self can set him free.

"If a heavy burden presses on the head others can remove it, but none but a man's self can quench his hunger and thirst.

"Health is gained by the sick who follow the path of healing: health does not come through the acts of others.

"The knowledge of the real by the eye of clear insight is to be gained by one's own sight and not by the teacher's.

"The moon's form must be seen by one's own eyes; it can never be known through the eyes of another.

"None but a man's self is able to untie the knots of unwisdom, desire, and former acts, even in a myriad of ages.

"Freedom is won by a perception of the Self's oneness with the Eternal, and not by the doctrines of Union or of Numbers, nor by rites and sciences.

"The form and beauty of the lyre and excellent skill upon its strings may give delight to the people, but will never found an empire.

"An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the learned; these bring enjoyment but not freedom.

"When the Great Reality is not known the study of the scriptures is fruitless; when the Great Reality is known the study of the scriptures is also fruitless.

"A net of words is a great forest where the fancy wanders; therefore the reality of the Self is to be strenuously learned from the knower of that reality.

"How can the hymns [Vedas] and the scriptures profit him who is bitten by the serpent of unwisdom? How can charms or medicine help him without the medicine of the knowledge of the Eternal?

"Sickness is not cured by saying 'Medicine', but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

"Without piercing through the visible, without knowing the reality of the Self, how can men gain Freedom by mere outward words that end with utterances?

"Can a man be king by saying, 'I am king', without destroying his enemies, without gaining power over the whole land?

"Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth.

"So by steady effort is gained the knowledge of those who know the Eternal, the lonely, stainless reality above all illusion; but not by desultory study.

"Hence with all earnest effort to be free from the bondage of the world, the wise must strive themselves, as they would to be free from sickness.

"And this question put by thee to-day must be solved by those who seek Freedom; this question that breathes the spirit of the teaching, that is like a clue with hidden meaning.

"Hear, then, earnestly, thou wise one, the answer given by me; for understanding it thou shalt be free from the bondage of the world."

IN DEFENCE OF H. P. B.

April 5th, 1918.

EDITOR PEARSON'S MAGAZINE,
34 Union Square, New York City.

Gentlemen:

The article on ANNIE BESANT in your March number contains the following statement:

> "Mrs. Besant never turned her dreams into money, as her teacher, Madame Blavatsky, did."

Surely your Mr. Frank Harris, the writer of the article in question, should be too much a man of honor and knowledge to have permitted such a baseless and cruel calumny on Madame Blavatsky to have sullied his writing.

H. P. Blavatsky lived for fifteen years in the white-hot light of a pitiless publicity, more fiercely asailed than any woman who ever lived because of the ethical, moral and spiritual issues she raised in the arena of mankind. It was easier far for her opponents to attack and vilify her reputation and character than to meet the great questions she placed before the race; and this was the course invariably pursued by those who felt their interests menaced by what she taught. Abundant and various as were the slanders circulated in regard to her, we have to inform you that the one in question, that she "turned her dreams into money," was not one of them ever raised during her life-time from any responsible quarter. The charge would have been too bluntly such a matter of fact that an action for libel would have held; there would have been there no question of the mysterious or the "occult." Her assailants were too prudent and too wary to commit themselves to any actionable charges, capable of proof or disproof before a court of law.

We assume that you will gladly make such amends to your own sense of justice and honor, to the memory of a woman and a teacher whose life was devoted to the welfare and the uplift of humanity, and to the unnumbered thousands of living men and

women who owe to Madame Blavatsky all that makes life worth living or death worth dying, by such a statement in the pages of your magazine as shall, as far as it is humanly possible to do so, correct the gross wrong perpetrated whether wittingly or unwittingly by Mr. Harris's statement.

H. P. Blavatsky published two great works, namely, Isis Unveiled, two volumes, 1877, and the Secret Doctrine, two volumes, 1888. Of the first named some ten thousand sets were sold during her life-time. The writing of the work entailed three years of arduous labor on her part. Her entire revenue from its sale was less than one thousand dollars. (Report of the Theosophical Society, American Section, Second Annual Convention).

Of the Secret Doctrine, three thousand sets were disposed of during her life-time, and the writing of the work occupied her for four years. She never received one cent from its issue. It and her other books, aside from Isis Unveiled, were published by the Theosophical Publishing Company, Ltd., London, the stock of which was owned by Archibald and Bertram Keightley, and the entire proceeds of the Secret Doctrine and her other books were used by them for Theosophical purposes.

She established The Theosophist at Bombay, India, in 1879 and continued with Col. H. S. Olcott in ownership and control of that magazine until her death in 1891. The magazine was originally established out of her and Col. Olcott's personal resources and upon it and their propaganda work in India there was a loss incurred and paid by them during the early years of publication of 30,000 rupees. Afterward the magazine yielded a small revenue—a revenue so small that Col. Olcott recites in his Old Diary Leaves that when H. P. Blavatsky went to Europe under a doctor's care in 1885 she was without means other than what he sent her; that he sent her $100 per month for two years and then ceased sending her money as he had none to send after meeting expenses.

Lucifer, which she started in London in 1888, and edited till her death, always ran at a heavy loss and its deficits were met by herself, the two Keightleys, and others. When she died, May 8, 1891, she left absolutely nothing but a few personal effects, of no money value.

Throughout the period of her public life, from 1875 to 1891, she wrote and worked incessantly for the great ideas in which she believed. She never charged and never received one solitary cent for any article she ever wrote on Theosophy, for any instructions she ever gave, for any help she ever afforded, for any letters she ever wrote, for any lecture she ever delivered. On the contrary, she gave all that she had, money, time, effort, energy, life itself, to the cause she held dear and to its beneficiaries in every land, known and unknown to her personally.

When she came to New York in 1874 she made her own living with her own hands until she received funds from her relatives in Russia. She was of princely family and one known and

noted in Russia for two centuries. She gave up family, fortune, friends and country for her work. On her father's death she received her share of his estate and it was this money that sustained her and her work in New York and later in India. When it was exhausted she earned her own living by her pen through the writing of articles of travel, adventure and description for various Russian periodicals.

These facts are, or should be, well known to any ordinarily informed man, for they are easily accessible from the lips of men still living as well as from innumerable printed sources. And it ought as well to be known that she never made any public exhibition of her occult powers, never sought to use them in any way whether for money, fame, or self-advertisement, but on the contrary masked and hid them from public knowledge and the phenomena she performed were in all cases done in private, for the instruction of her students or for the elucidation of laws and principles she was endeavoring to make clear to those interested.

No person living knows the facts above recited any better than do Mrs. Annie Besant and Mr. Herbert Burrows, both of whom should be known by reputation, if not personally, by Mr. Harris. At the time of H. P. Blavatsky's death a public statement was issued, signed by Mrs. Besant and Herbert Burrows amongst others, a quotation from which is germane to the very subject we are writing you about. The quotation is as follows:

> "We, the undersigned, who have known intimately the late H. P. Blavatsky, have read with surprise and disgust the extraordinary and baseless falsehoods concerning her life and moral character circulated by a portion of the press.
>
> "We do not propose to attempt any answer in detail to libels as monstrous as they are vile, libels which deal, moreover, with supposed events laid in distant quarters of the world, without any evidence being adduced to substantiate the allegations. Is it right, even for the sake of soiling a dead woman's memory, to ignore the ordinary rule of law that the *onus* of proof lies on the accuser? What character can be safe if any unsupported slander is to be taken for proved fact? We content ourselves with staking our honour and reputation on the statement that her character was of an exceptionally pure and lofty type, that her life was unsullied and her integrity spotless. It is because we know this that we were and are proud to follow her guidance, and we desire to place on public record the fact that we owe to her the noblest inspirations of our lives."—(H. P. B.; In Memoriam; by Some of her Pupils.)

The undersigned know something of H. P. Blavatsky by virtue of thirty-five years' study of her life and works, and they know that they speak for other thousands of grateful men and women besides themselves, in asking that you give this correction of Mr. Harris's article as full a place in your magazine as you gave to the article itself of which we complain.

Respectfully,

EDITORS THEOSOPHY.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER I.

(Continued)

Q. Just why is it that Theosophy "will not overwhelm the understanding of a child"?

A. Perhaps because children have more intuition and fewer false ideas than adults. Children are nearer the Devachanic condition than adults, their minds are as yet unspoiled by the false conceptions that prevail, so the eternal verities are readily grasped and applied as these are very simple in themselves. Children readily grasp the idea of Karma—sowing and reaping—, and perceive and admit the justice of it, and naturally put the idea into practice in their little fields of experience. Once that idea is firmly implanted in their minds, it remains, and is applied to their ever-widening ranges of experience. It is easy for them to grasp the idea that they are Life, beginningless and endless, and that they have lived before and will live again. A child has no idea of death, nor has he any fears for the future; he lives in the present and readily grasps the simple truths of life and being.

Q. Would you assume from the first half of the paragraph (page 1) *that there are other beings besides "sentient" ones?*

A. In Theosophy, the Wisdom-Religion, all forms are shown to be animated by some degree of intelligence; everything is soul and spirit. Because we are not able to see the action of intelligence in a form of matter, that is no sound reason for denying its existence. Granting One Spirit as the source and root of all manifestation there can be no such thing as "dead matter".

Q. On the first page it reads: "It is wisdom about God for those who believe that He is all things and in all, and wisdom about Nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion." Does that cover the First Fundamental Proposition of the Secret Doctrine, and what is the distinction of Nature there?

A. The statement indicates the First Fundamental, but does not fully cover it. Those who believe that "He *is* all things and in all" necessarily accept the One Absolute Principle as the cause and sustainer of all that was, is, or shall be; this includes the unmanifested as well as the manifested. It is wisdom about Nature for the man who is concerned only about the manifested universe and realizes that its source and sustenance are undiscoverable. There is *That* which must ever remain unknown, because It is the Knower in every body. It cannot be known because *Its potentiality of knowing is Infinite.* There is That in ourselves which is our very Self and which is unchanged and exhaustless through infinitudes of experiences; it is the unknowable in us as well as in all Nature; from It all manifestation proceeds. We learn what is Self by seeing what is non-Self. The most occult of the Upanishads is called the "Mundakya," the word meaning the "shaving" or paring off of everything that is not Self on our plane of perception, as well as on all other planes. Anything seen or known in any way is not the Self; all are perceptions by the Self; the Self ever remaining unchanged, while at the same time *the receptacle* of all perceptions and experiences. No matter what experiences we may have, what knowledge or power we may gain, *we* are not the experience, the knowledge or the power—they are our possessions. The whole process of growth is one of realization of the Oneness and eternality of Self in us and in all creatures and forms of manifestation.

Q. Are we not then all *Masters inside?*

A. While we are *inherently* perfect, meaning the potentiality of becoming more and more perfect in power and expression, we are far from that degree of perfection that the words "Masters of Wisdom" imply. We may in the immense past have reached degrees of perfection on higher planes of our being, but it is very evident that we have not co-ordinated our present plane of consciousness with those possible perfections. A Master implies a perfectly co-ordinated instrument on all planes of being, in other words a perfected septenary being; that task is still before us. *Potentially,* we are All; *actually,* we are what we are able to manifest.

Q. But are we not perfect on higher planes?

A. The words "perfect" and "perfection" to most minds mean some *finality.* It should be understood that "perfection" is relative to our "imperfections"; some imagine that if they were rid of their presently known imperfections they would be perfect; it would be an interesting experiment for them to mentally eliminate their known imperfections and then see what was left in the way of perfection. In an infinite universe, the possibilities of *becoming* are infinite, hence to say we are perfect on higher planes would only mean that the "inner" is more perfect than the "outer", but *saying* it does not help us. It is certain that as Egos, with the acquired wisdom and power drawn from past experiences, we would appear as gods to our personal limitations, but the karmic conditions we have produced upon this physical plane prohibit us from realizing

or expressing our Egoic natures. While the Ego is—so to speak—commingling with the elementals, he is bound by, and limited to, that action which his understanding of the nature of the combination permits. We may know all about "the music of the spheres" and have to use a pick and shovel; we may be "pillars of light" within, and have to work in the trenches, covered with mud and other things. This should show us that our work is here and now in the conditions that surround us; when we have eliminated our defects on this plane of existence, we will be able to avail ourselves of our inner knowledge *in a bodily existence* and not before; although progress in that direction is always possible in degree.

Q. Where does perfection come in? Is the Self not perfect and are we not the Self?

A. As said before, "perfection" is relative to "imperfection"; the ideal of "perfection" that we may have held and finally attained to, would only disclose further "perfections" to be striven for. "Perfection" is an ever-receding goal; "we can always approach the light, but we can never touch the flame", because It is our very Self, the Perceiver and Knower. The Self is neither perfect nor imperfect for It includes all perceptions; there could be no knowledge of any degree of perfection or imperfection unless the Perceiver could see both and distinguish between them.

Q. But it is said that Man is inherently perfect?

A. The *inherency* is the illimitable power of ever-becoming. Whether the becoming is small or great, the power of "becoming" remains ever the same. Man, as the Self, is beyond change, and in that sense alone may be called "perfect"; only that which is exhaustless, unchangeable, unimprovable, can be called perfect. When *we* speak of "perfection" we mean wisdom, understanding, power, all of them acquisitions, not inherencies; we therefore confuse *unconditioned potentiality* with *conditioned, yet ever-increasing potency* and are thus led into mental confusion. Metaphysically and philosophically, it is incorrect to apply terms that indicate a "state" or "condition," to the Unconditioned One Reality, the Self of All.

Q. But Man is perfectible, is he not?

A. Certainly. Perfectibility means the ability to become perfect; but perfect in what? This question opens up a vital fact that has been lost sight of in some of the previous questions, and that is, that all beings of every grade are products of Evolution. This first chapter in its first sentence speaks of "the evolution of sentient beings", and the chapter is devoted to a presentation of the fact and logical result of evolution in the existence of Masters of Wisdom. These great beings present to us the idea and fact of Spiritualized Individualities that have become so through observation and experience. Knowledge does not exist of itself, it is acquired; and there is no knowledge unless there are the Knowers of it. An understanding and application of the Three Fundamental Propositions would have answered all these questions for us. This particular question is answered by the Third Fundamental Proposition

which says, "the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." That which perceives *in every form and being* is the Self; as perceptions increase, the need of a better form or instrument is realized and in course of time and effort is evolved; thus, as the range and power of perceptions increase, better and better instruments are evolved. The "perfectibility" is in range and power of *intelligence*, as well as instruments in use. The Self may be likened to "the point" within the circle which ever remains unchanged, however much the circles which proceed from It and rest upon It may be enlarged; the "circles" represent acquired knowledge and power and constitute "being". The Self is the point—is the root and container of being, yet ever remains unchanged in Its infinite possibilities.

Q. What is meant by "all-knowingness"?

A. "All-knowingness" means that stage of perfection and coordination of all "sheaths of the soul" composed of the most ethereal substance, terrestrial substance and all degrees between, which enables the Divine Ego or Perceiver to know all that is to be known in regard to any state of consciousness or any plane of substance whenever such knowledge is necessary or desirable.

Q. It is said on page 11, *that the Masters or Elder Brothers are generally reviled, or classed as imposters. Why is that?*

A. Because the all-inclusive philosophy They set forth tends to destroy the accepted ideas of science, philosophy and religion which rule the world at any time; naturally, the adherents of these and especially the proponents, use every weapon available to frustrate the spread of that knowledge which if generally accepted would leave them with impaired reputations and take away their present means of subsistence. The unthinking public accepts without question the statements and judgments of those who stand in their eyes as "authorities."

Q. It says in the Chapter that sometimes Masters do not incarnate to work but just to discover what is going on?

A. Where does it say that? It says, "They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and *all* working for the race in many ways".

Q. What are the ultimate divisions of time? (*page* 4.)

A. It has been said that he who knows Karma, knows the ultimate divisions of time; it is further said that this knowledge is possessed only by the highest beings. While it is both impossible and unnecessary for us to have the exact periods stated in our conceptions of time called "years", we may grasp what is included in the expression, "the ultimate divisions of time". Every planet or solar system is a re-manifestation of one that preceded it. All the beings concerned in any solar system are linked together in one evolutionary inter-dependent stream, the totality of their karmic requirements constituting the Great Cycle within which all lesser

cycles are contained. While the Great Cycle includes the possibility of manifestation of *all* the beings concerned, the lesser cycles within that greater one are determined by masses of beings, classes of beings, and units of consciousness, each in exact accord with its karmic range and necessity. It should be remembered that cycles are not arbitrary divisions of time which limit action, but are the results of the periodic return of impression and action by beings of every grade concerned in any evolutionary stream. (See the Second Fundamental Proposition).

Q. It is stated on page 4 that Masters have a knowledge of the very foundations of nature. Is not our science endeavoring to reach that knowledge?

A. Our science is the result of the labors and research of men of high intelligence in the direction of an understanding of the combinations and correlations of elements, substance or matter in forms. They disregard the fact that if intelligence can perceive a form and ascertain the various elements so-called and substances which compose it, intelligence is above and beyond form or substance and is neither produced by these nor limited by them, and that necessarily all kinds of substances and elements, in their simplicity or in complex combinations, are the results of differing degrees of intelligent manifestation; in other words that the manifested universe is embodied consciousness. As a rule scientists deride metaphysics, thus limiting their perceptive faculties to physics alone, and failing to investigate the field of metaphysics, are unable to entertain, or even suspect the fact that without metaphysics there can be no physics. At the same time they use metaphysics in their ever-changing "hypotheses", quite inobservantly. The search for the truth in regard to the "foundations of nature" among physical observations of matter, substance, elements or forces can never by any possibility succeed. It is like digging deeper and deeper into the earth in order to find the source of sunlight.

Q. What is the nature of the Masters' knowledge of things and beings as compared with science?

A. The answer can be found on page 2. "But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory, it grasps the facts of nature both within and without. It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance." In regard to science it says, "our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, is cut off from the immense and real field of experience which lies within the visible and tangible worlds."

Q. It is said that the Masters investigate all things and beings; would They need to do this if They know what man is in his innermost nature, and what his powers and destiny?

A. Granting that They know man's innermost nature, and what his powers and destiny; the question is really, "what does *man* know of his innermost nature, powers and destiny?" The answer is, "practically nothing." At the same time man is creating his own destiny and bringing upon himself pain and sorrow in his ignorance. Masters may know at any time what They desire to know; and what They may find necessary to "investigate" might very well be what man is doing with his inherent powers, what the mistaken ideals he is pursuing, and when and how he may be helped.

Q. Why is Theosophy called a religious science and a scientific religion?

A. Because true science and true religion must be complementary aspects of the Truth. Theosophy presents a scientific basis for the ethics taught, as well as a scientific knowledge of the nature of all beings, forms, substances and forces, and these all in relation to Soul and Spirit as the creator and sustainer of them.

Q. How can we obtain this inner knowledge? Will we know more of the Philosophy as we apply it?

A. The inner knowledge is to be gained, first by a recognition of the inner powers and faculties of man and the One Self in all beings, and second, by basing our thought and action upon that recognition. If we live the life, we will know the doctrine. A mere intellectual assent to the philosophy will not bring knowledge, we must live what we know or feel to be true, then we will know. The Three Fundamentals of the Secret Doctrine not only give us the key to all existences, but to the root and sustainer of these, the One Self in all; we must act for and as the Self in every direction until we lose the personal idea of self in the Universal Self; the more we supplant the lower self by the Higher, the more universal does our view-point become, and the powers that belong to each succeeding step towards universality unfold themselves and find their field of action. Together with the philosophy, the devotional books, the Bhagavad-Gita and the Voice of the Silence in particular, should be read and pondered upon, for they tend to arouse the Soul perceptions, without which all intellectual acquisitions are mechanical, barren and subversive. "Realization comes from dwelling upon the thing to be realized". We must think, and in thinking *try*, for whatever the measure of success or failure from our standpoint may be, *it is the effort that counts.*

Q. What would you say is "Nature" and what "Soul"?

A. Our understanding of Nature is comprised in the sum total of manifestations of matter, forms, elements and forces that we are able to perceive, all of these being effects of causes not generally understood. In reality the word "Nature" should be understood as including the Cause and causes of what we perceive, as well as the effects. "Soul" applies to intelligence, the numberless kinds of which are the causes which produce the external effects perceived and sensed. There are many kinds of "Soul" which may be roughly divided into mineral, vegetable, animal, human and

beyond. The Universe is embodied consciousness. Nature, in its widest sense can only be comprehended by a realization that the universe, as manifested, is an expression of many degrees of intelligence or soul, and that the universe exists because of the "Soul", and only for the "Soul's" experience. An ancient writing says, "There is no room for grief or doubt in the heart of him who sees and knows that all spiritual beings are the same in kind and differ only in degree".

Q. Then Divine, Human and Animal Soul refer simply to the kind and degree of experiences acquired?

A. Yes. These are simply qualifying terms used to designate degrees of acquired experience and intelligence. The sense of "being" comes from perceptive power in action; as the range of perception and reflection increases, the realization of "being" becomes stronger. The self of all beings is the One Supreme Self; it is the center of perceiving power in every form; from this center all growth of intelligence and form proceeds in ever-widening circles.

Q. What is the difference between Spirit and Soul?

A. Spirit is universal. It cannot be said to belong to anything or anybody. It is like the air, universal and everywhere. It cannot know Itself except as Soul. Spirit is the "power to become"; Soul is "the becoming." Spirit is the power to see and know; Soul is the seeing and knowing. Soul is the accumulation of perceptions and experiences by means of which Spiritual Identity is realized.

Q. In what way does the theosophical teaching of Law differ from the ordinary understanding of it?

A. The ordinary idea in regard to Law implies a Law-Giver, which Theology imagines to be a Supreme *Being*, who by his arbitrary will creates and establishes all nature, the laws of nature, and all beings. Materialistic Science seeks for and recognises Law in the observable processes of Nature, but goes no further than what may be visibly determined and demonstrated. Human Laws consist of enactments designed presumably to express the general sentiment and desires of the people as whole, and to restrain individuals who do not share the general sentiment. Such laws are based upon the necessities of the time, and are changed as the general sentiments of the people change and as necessities compel such changes. Neither "the laws of God" so called, the laws of matter so far determined, nor ever-changing human laws, present any universal basis upon which a true conception of Law can be founded, for these three conceptions differ widely in their bases and applications, and are readily perceived to be mere expedients. The highest attribute of Law is exact justice, and only that conception which presents Law as incontrovertible justice can be said to be a true one. The Theosophical statement in regard to Law exhibits and provides for exact justice to every being and in every way. There is but one law for all beings; it has been called the Law of

Laws, and is known under the name of Karma. This word means "action", without which there is no re-action; it is also known as "Cause and Effect" or "Sowing and Reaping". It is taught that there is no action unless there is a being to act or feel its effects, and as any action affects other beings, these must obtain their adjustment at the point of original action. Thus Justice and Mercy are provided for in the inherent nature of all beings, for both in their last analysis are one and the same.

Q. Is not Justice considered to be inexorable in condemnation, and Mercy to be that which tempers Justice?

A. No doubt they are so considered, but we should remember that the human idea of justice includes punishment for injustice, and the power to punish being self-assumed and admittedly prone to misjudgement, arouses the human quality of Mercy from the very uncertainty in regard to exact justice, and perhaps from a knowledge of the scriptural saying, "Judge not, that ye be not judged". True justice must be a complete readjustment of any and all disturbances, and at the same time bring about full compensation. Mercy as ordinarily understood lies in the non-exercise of the power to punish, and in itself in that relation is a tacit recognition of the fact that perfect justice, humanly speaking, is unattainable. We should be able to see that perfect justice and perfect mercy are not opposed to each other, but are in reality two aspects of one and the same thing, namely, *exact and full compensation* in every case and every direction. Compassion and Compensation are a perfect blend, and express what we call Justice and Mercy.

Q. This seems to point to justice and injustice as things apart from those affected by them?

A. It may seem so to those whose minds still hold to the idea of external law or causation; but there could be neither justice nor injustice if there were no beings to produce or feel them. Theosophy presents the point of view that every state and form of matter is the embodiment of a spiritual and psychic degree of intelligence. The *form* neither exercises nor feels justice nor injustice, but That which animates and uses it does. It is the thought, will, and feeling of the animating intelligence that affects other animating intelligences through their embodiments, and necessarily the reactions of those effects must be adjusted by the intelligence who originated the action.

Q. This would seem to indicate an unending repetition of good for good and evil for evil?

A. Not if we have understood that the animating intelligence is a being who, from experiencing the effects in himself resulting from evil action, refrains from evil causation and sets in motion only that which brings good.

Q. But does not that present a selfish motive?

A. No doubt the desire for reward and for the avoidance of punishment is there, and it is selfish; but it is the first step in the direction of feeling responsibility, and responsibility is the begin-

ning of selflessness. The being sees and knows in ever-increasing degree that evil is overcome only by good, and hatred by love, and finally that there is no lasting good save the good of All. Justice is not possible without consideration for all others, and consideration for others is charity towards their weaknesses leading to Mercy and Compassion. The first step in the right direction contains all the other steps.

Q. Does intelligence initiate Law, or is it Law that initiates intelligence?

A. As said many times, Law simply represents *the power to act* which is inherent in every being of every kind. There is no action unless there is a being to act or feel its effects. The Law is Action which brings its exact re-action. The *Gita* says that Spirit and Matter are without beginning. Spirit is "the power to perceive"; what is called Matter represents action and its results. The power to act is inherent in all beings; Law is the use of that power.

Q. It has been said that knowledge exists as an abstraction, which would seem to imply that knowledge exists of itself, regardless of its Knowers?

A. What *we* know is *our* knowledge; what Masters know is certainly an abstraction to us, although it has been acquired by those Great Beings. In the statement that knowledge exists as an abstraction, it undoubtedly refers to the illimitable *power to know* which becomes individualized through diversity, and finally arrives at a perception and realization of the Unity of All. Also, perhaps, because there is no end to progress in knowledge.

[*Students of the "Ocean of Theosophy," no matter where located, are invited to send in questions on the chapter under consideration in the current issue of* THEOSOPHY, *at any time.*]

FROM THE SECRET DOCTRINE*

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there.* There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediæval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

* From the Original Edition Vol. I, p. 274; see Vol. I, p. 295 Third Edition.

AROUND THE TABLE

THE Easter vacation brought into the Family circle again our bespectacled Student and one of her University friends. Both of them were vigorous out-of-door girls, and in consequence wind-blown and sleepy when night came and the snapping wood fire—"just to take the chill off"—sent its grateful, flickering glow through the darkened living-room.

"No books this week, young ladies," was the Doctor's admonition when the pair arrived, looking somewhat the worse for wear after a strenuous social and study admixture of some weeks.

"No late hours, either, girls," added Mother—"just make your vacation a real resting time; you both need it, I can see that."

Our friends were agreed for once that parental advice was good, so the regular philosophic calm of our household was not to any considerable extent shattered by their advent. Family dinners were rather lively gatherings, however, as the young folks added their turns to the usual table talk; and it was at one of these somewhat protracted sessions that Doctor began to talk of one of his experiences as a young physician.

"We used to call it 'hallucination' in those days," he remarked after describing the condition of a former patient who had ultimately died in an asylum for the insane. "But that word is so general that it is hardly sufficiently descriptive nowadays," he continued. "This man suffered from 'delusions of greatness', or megalomania. He thought he was a great person and was constantly associating with angels, though nobody else could see what he himself said he saw."

"It's some kind of astral intoxication," said Mentor, "and as pitiable a condition as is the physical kind, but much more difficult to get rid of—and of course, not generally understood by our alienists."

Student's friend, who is little interested in Theosophy, had been listening very closely to the conversation. "Why I knew a girl," she remarked, "who thought she had seen and talked with Jesus Christ. She told me about it the day after her 'vision', and nothing could shake her as to its reality."

"Was she a devoted Christian?" asked Mentor.

"Yes, apparently a very sincere one," was the answer.

"That accounts for part of it," said Mentor. "Just how did the experience occur?"

The Family settled back for the story, and Student's friend began:

"Well, I can't say that I can give all the details correctly. I used to go to school with her, but I rather lost sight of her when we moved to another part of the city a few years ago. Her parents were very religious people and Letty was much interested in church work. It was just after a series of revival meetings she had at-

tended when she had her experience, and the event took place in the last surroundings you would expect such a vision to occur in—in a department store!"

There was a ripple of comment around the table. "Queer place to meet Jesus Christ in," rumbled the Doctor.

"Well, of all things!" ejaculated Mother.

"You're making it up, you shameless youngster," charged Spinster.

"Now children, let her go on," chided Mentor, "it's interesting —and *very probable indeed*," he added. "I don't for one moment doubt the girl saw *something;* the only question is, exactly *what* did she see?"

"Well, she said she was in the store shopping," continued our guest, "and was just pricing some hosiery when something 'went snap' in her head—that's the way she put it—and then there appeared Jesus himself in a shining blue robe, and then—snap! the vision was gone, and she was talking with the clerk about the hosiery again. I asked her how she knew it was Jesus, and she said it was just like the pictures of Him she had seen. 'But,' I said to her, 'those pictures of Jesus you've seen are not portraits, but merely the artists' conceptions of the Christ. If He exists, or ever did exist, He may not look like any of them.' That didn't make any difference to her: she said she just *knew* it was Jesus, and that my statements were irreverent and unchristian, and that I ought to be ashamed of myself."

"She didn't *want* to think it was anybody else, did she, Mentor?" remarked Doctor, as Student's friend finished her story.

"That's just it, Doctor," Mentor answered. "People who have 'visions' and see strange sights don't want to learn the *rationale* of them. That's part of their intoxication. This poor girl clothed what she saw with her own Christian ideas: result, the firm conviction of the living reality of her own conception of a Saviour. She saw just what she *wanted* to see, the reflection of her own ideas and conceptions."

"Then you think she really *did* see something, Mentor?" asked Student.

"Undoubtedly," was the answer, "but it may well have been *subjective* rather than objective, something within herself." He turned to Student's friend, "You see, Theosophy teaches that our planet is not merely this gross ball of earth we see, but something far more complex than that. It states, as science does, that all planets begin in a 'nebulous condition', and gradually cool, condense and harden until we have a gross, concrete earth such as we now know. But the old teaching adds that all these prior states still exist in and around the earth; that our planet has seven planes of substance in fact—not super-imposed on each other like the skins of an onion—but interblending and inter-penetrating at every point. The teaching further states that all human beings likewise are possessors of bodies, or 'sheaths of the soul', corresponding to the

various states of substance of which the planet is composed—we all have them with us right now, whether we are aware of it or not. We are the Perceivers, the consciousness which is using the various sheaths or bodies, to contact the different planes of matter. What easier, then, than to realize that a slight temporary lack of co-ordination of these sheaths should give us a passing glimpse of some other plane of matter than this physical one, and that we, misunderstanding, and not knowing our nature, should be fascinated and deluded, and give some explanation in accordance with our previous fixed ideas."

Mentor paused for a moment, and looked at our guest inquiringly.

"It sounds reasonable and furnishes some basis for explanation of 'psychic experiences' ", said the latter. "I had no idea Theosophy was as interesting as that."

"The next plane of substance to our gross material plane," continued Mentor, "is called the astral plane. It really is a 'finer physical', the *real* physical in fact. The matter of that plane is luminous, or radiant—science has come to recognize that there is such a thing as 'radiant matter'. The Astral plane has its own beings just as our physical plane has; but they are of their own kind, including many that are sub-human, and some that are inimical to man. Supposing that through abnormal 'religious' ecstasy or hysteria, or through 'auto-suggestion', or the intense concentration upon a fixed idea, I so disorganize my nature that I am no longer normal—my bodies, or sheaths, no longer in natural co-ordination; it is easy to understand that I might see some astral denizen; and that, not understanding my condition or the sevenfold nature of the planet and of myself, I should mistake the nature of the sight and of the being. Why, it is a fact that some of these beings can take on the coloring and qualifications that our own thinking suggests, and actually attach themselves to us if we are unwary and uninformed. Some spiritualistic phenomena and some of the old tales of 'hauntings' can be accounted for in this way."

"Didn't Madame Blavatsky and Mr. Judge both warn students of the dangers of the astral plane?" asked Spinster.

"Indeed they did," was the answer, "and yet some students have actually 'gone in' for astral experiences, trying in many ways to break into the astral plane. In fact, there are in the public eye today vain and self-deluded people who have constituted themselves 'leaders' and 'initiates'; who consult their 'Masters' and 'Teachers' and bring to their believing followers messages of various kinds, as the result of astral intoxication. Undoubtedly these astral 'topers' *do* see something: beings who seem glorious to the one viewing them, beings who reflect the very ideas and thoughts of the deluded seer, beings who tell him to do just exactly what he wants to do. 'Beware the Star Rishees', warned H. P. B. But warnings are of no use to those who will not heed them. Those who are 'caught in', astrally speaking, are sure they are right and on the high road to

success. But," Mentor paused impressively, "their last state is worse, far worse, than the first, and often ends in mental and moral breakdown."

"What is the true line in these matters?" asked Doctor.

"It's the line the Teachers have shown," answered Mentor, "and no other. If strange experiences come, just note them—that's all, and go on with your duties. We are here in physical bodies, and by that token we can know that, in a universe of Law, we must be right where we belong. Let us do our duty by every duty, as physical beings. When that is fully done we will know it and find ourselves quite naturally in other fields, with other quite clear tasks before us. It's about as safe and proper for the average human being to try to break in to the astral plane as for a child to play in a dynamite storehouse. The child may come out unscathed; but the 'phenomena hunter', the 'psychic investigator,' the 'applied psychologist', or the vain-glorious and selfish student—all of these have much less chance of safety than the little child. For thirty years I have seen people trying to play with the 'astral fire', and for thirty years I have seen them burnt. Some few I have been able to help—many I have tried to help, but they thought that help was something else."

Mentor stopped speaking, and there was silence about the table for a few moments, until a telephone call for Doctor broke up the Family group.

"You must tell me what books to read, Student," said her friend as they moved out toward the living-room. "I never thought that Theosophy covered so much ground. I imagined it was just some kind of a religion, or sect."

"If religion is truth, then Theosophy is religion," Spinster suggested. "Theosophy puts us in the way of knowing truth wherever it may be found, but that isn't the usual conception of religion, is it?"

"Why, I shouldn't mind being 'religious' on that basis," laughed Student's friend. "Ho to the bookcase, Student, I'm going to start right in!"

THE WARRIOR*

Seership is of the Self; actorship, of the powers. For, as the great King, even without being engaged himself, becomes the warrior, through his army as instrument, simply through sending them, by his command; so the steadfast Spirit, through seeing and other powers, becomes the beholder, the speaker, the willer, and takes on other powers like these, by being near only, by unison, by sending them forth, by a strong attraction, like that of the iron-loving lodestone, strong without exertion.[1]

* Reprinted from the "Oriental Department" papers, May-June, 1896.

[1] *Sankya Aphorisms of Kapila*, Book ii, 29, with the Commentary of Vijnana Acharya.

THE NEGATORS OF SCIENCE*

> "As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded *in the doctrines received by us from our ancestors* and in the sacred orgies of Dionysos, than to believe them; *for the mystic symbols are well known to us, who belong to the 'Brotherhood.'*"
>
> PLUTARCH.

OF late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science*. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories," etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science," applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists*. Thus we have once more "the sublime audacity" of, David-like, confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail," and weighing "five thousand shekels of *brass*," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses"; we reject the latter and defend *facts*, "the armies of the one living TRUTH."

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel," who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical

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* This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1891.

strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: "*Cui bono?* why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkeys, severely alone?"

Further on it will be shown *why;* when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas!—we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messrs. Huxley, Claude Bernard, Du Bois Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of (his) philosophical enquiry" (*Physical Basis of Life*), then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work:—

"A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *specialists*, holding to their speciality. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the

extension, range and degree of luminosity of which, varies with each individual.

"There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone."[1]

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant,*[2] then—you can hardly escape the charge of *humbugging* the world.[3] The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is, "imposition under fair pretences"—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendency and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know?*[4] A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—

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[1] "Analyse des Choses." *Physiologie Transcendentale.* Dr. Paul Gibier, pp. 33, 34.

[2] "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing* directly of the composition of living matter, and . . . it is also in strictness true, that we KNOW NOTHING about the composition of any body whatever, as it is." (Prof. Huxley).

[3] This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity . . . the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem.* We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.*" And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

[4] And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

"I am the master of this college,
And *what I know not is not knowledge.*"

merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Haeckel, has done. What the latter did is worth a repetition. In every subsequent edition of his *Pedigree of Man* he has left uncorrected the *sozura* ("unknown to science," Quatrefages tells us), and his *prosimiæ* allied to the *loris,* which he describes as "without marsupial bones, but *with placenta*" (*Ped. of Man,* p. 77), when years ago it has been proved by the anatomical researches of Messrs. "Alphonse Milne, Edwards and Grandidier . . . that the *prosimiæ* of Haeckel have . . . *no placenta*" (Quatrefages, *The Human Species,* p. 110). This is what we, Theosophists, call downright *dishonesty.* For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be *myths* in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone *man,* "they cannot even be regarded as the ancestors of the zonoplacental mammals" according to Quatrefages. And yet Haeckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, "because the proof of their existence arises *from the necessity of an intermediate type*"!! We fail to see any difference between the pious frauds of Eusebius "for the greater glory of God," and the impious deception of Haeckel for "the greater glory of matter" and—man's dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or a Sanskrit scholar, a paleographer, an archæologist, an orientalist of any description—is an "authority" only within the limits of his special science, just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe today, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the exist-*

ence of the tubercular microbe? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular bacillus, he was told by Vulpian that "this germ *could not exist*," for "had it existed it would have been discovered *before* now, having been hunted after for so many years!"[1]

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority", who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the "gods" he serves or patronizes. He is like the Zouave of the Pope's bodyguard who, because he had to beat the drum at every appearance and departure of St. Peter's "Successor," ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself "as one of us," and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a "zone" of their own, but have to see things through the light of other people's intellectual "zones."

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less "eminent," in his special branch of science. Two years ago, the writer promised in the *Secret Doctrine*, Vol. II., p. 798,* a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants, (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to

[1] *Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

* Reference is to the Original Edition. In the Third Edition this reference comes on p. 842, but the wording has been unwarrantably changed by the publishers. H. P. B.'s Third and Fourth volumes of the Secret Doctrine have in fact not yet been published.—[Ed. Theosophy.]

the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to follow a certain line of policy in the matter of dates;[1] of denial to "adepts" of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis,* or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III. of the *Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the *Upanishads,* the *Purânas,* the *Sutras,* the Epic poems of India and Greece, the Egyptian *Book of the Dead,* the Scandinavian *Eddas,* as well as the Hebrew *Bible,* and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya, nota bene*). In his Edingurgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone *initiated* Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy* (!!), thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.[2] Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timaeus.*[3] The Neo-Platonists, such as Ammonius Saccas, Plo-

[1] Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja*: "The natural tendency of the student of to-day is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible." This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know.* Conceit and vanity!

[2] See Edkin's *Chinese Buddhism,* and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

[3] See Preface to his translation of *Timaeus.*

tinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i. e.*, knowledge) was in its infancy in the days of Thales, Pythagoras and even of Plato; while the grossest superstition and "twaddle" reigned in the times of the Indian Rishis. Pânini, the greatest grammarian in the world, according to Professor Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B. C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a "Wizard of the North" to cook an omelette in a gentleman's hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of to-day seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B. C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjurer; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit.* Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not "frauds," and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the "inferior races." Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—"a respecter of persons." We are on the defensive, and have to vindicate that which we know to be implicit truth: hence,

for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to "leave our highly respectable, firmly-rooted official *science* severely alone."

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows;* this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore it is also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macauley, of Sir W. Hamilton, or John Stuart Mill, be printed and issued to-day by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un*-English, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of the *Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found. In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very "proper" and "respectable," each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it "unreadable"; it will be mocked by the sycophants of science and church, misquoted by their flunkeys, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured

circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities." And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera—called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales," truly. "How can we," asked one of the champions of the men of science of a friend, "accept the *rigmaroles* of ancient Babus (?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science. . . . As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods," or to have to recognize as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians—*'Esoteric Buddhists'!*"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of the pious Britishers have already, and of their own free will and choice, become *Exoteric Boothists*.

De gustibus non disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that "the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato," and that "the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge," not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred.

(*To be concluded.*)

LITERARY JOTTINGS*

THE JEWISH WORLD enters bravely enough (in its issue of the 11th November, 1887) on its new character of professor of symbology and History. It accuses in no measured terms one of the editors of *Lucifer* of ignorance; and criticises certain expressions used in our October number, in a foot-note inserted to explain why the "Son of the Morning" *Lucifer* is called in Mr. G. Massey's little poem, "Lady of Light." The writer objects, we see, to Lucifer-Venus being called in one of its aspects "the Jewish Astoreth;" or to her having ever been offered cakes by the Jews. As explained in a somewhat confused sentence: "There *was no Jewish Astoreth,* though the Syrian goddess, Ashtoreth, or Astarte, often appears in Biblical literature, the moon goddess, the complement of Baal, the Sun God."

This, no doubt, is extremely learned and conveys quite *new* information. Yet such an astounding statement as that the whole of the foot-note in *Lucifer* is "pure imagination and bad history" is very risky indeed. For it requires no more than a stroke or two of our pen to make the whole edifice of this denial tumble on the *Jewish World* and mangle it very badly. Our contemporary has evidently forgotten the wise proverb that bids one to let "sleeping dogs lie," and therefore, it is with the lofty airs of superiority that he informs his readers that though the Jews in Palestine lived surrounded with (? *sic*) this pagan form of worship, and *may, at times,* (?!) have wandered towards it, they HAD NOTHING IN THEIR WORSHIP IN COMMON WITH CHALDEAN OR SYRIAN BELIEFS IN MULTIPLICITY OF DEITIES? (!!)

This is what any impartial reader might really term "bad history," and every Bible worshipper describe as a *direct lie* given to the Lord God of Israel. It is more than *suppressio veri suggestio falsi,* for it is simply a cool denial of facts in the face of both Bible and History. We advise our critic of the *Jewish World* to turn to his own prophets, to Jeremiah, foremost of all. We open "Scripture" and find in it: "the Lord God" while accusing *his* "backsliding Israel and treacherous Judah" of following in "the ways of Egypt and of Assyria," of drinking the waters of Sihor, and "serving strange Gods" enumerating his grievances in this wise:

"According *to the number of thy cities* are thy gods, O Judah, (Jer. ii. 28).

"Ye have turned back to the iniquities of your forefathers who went after other gods to serve them (xi.) . . . *according to the number of the streets of Jerusalem* have ye set up altars to that shameful thing, even altars unto Baal (*Ib.*).

* This article first appeared, together with others under the same general department heading, in *Lucifer* for December, 1887.

So much for Jewish *monotheism*. And is it any more "pure imagination" to say that the Jews offered cakes to their Astoreth and called her "Queen of Heaven"? Then the "Lord God" must, indeed, be guilty of more than "a delicate expansion of facts" when thundering to, and through, Jeremiah:—

"Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough TO MAKE CAKES *to the Queen of Heaven*, and to pour out drink offerings *unto the gods*." (Jer. vii. 17-18.)

"The Jews *may* AT TIMES" only (?) have wandered towards pagan forms of worship but "had *nothing in common* in it with Syrian beliefs in multiplicity of deities." Had they not? Then the ancestors of the editors of the *Jewish World* must have been the victims of "suggestion," when, snubbing Jeremiah (and not entirely without good reason), they declared to him:

"As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven* . . . *as we have done, we*, AND OUR FATHERS, *our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem*, for *then* had we plenty of victuals, and were well, and saw no evil. But *since we left off to burn incense to the Queen of Heaven*, and to *pour out drink offerings unto her* . . . and (*to*) *make her cakes to worship her* . . . *we have wanted all things*, and have been consumed by the sword and by the famine . . . ." (Jer. xliv. 16, 17, 18, 19).

Thus, according to their own confession, it is not "at times" that the Jews made cakes for, and worshipped Astoreth and the strange gods, but constantly: doing, moreover, *as their forefathers*, kings and princes *did*.

"*Bad* history"? And what was the "golden calf" but the sacred heifer, the symbol of the "Great Mother," first the planet Venus, and then the moon? For the esoteric doctrine holds (as the Mexicans held) that Venus, the morning star, was *created before the sun and moon; metaphorically*, of course, not astronomically,[1] the assumption being based upon, and meaning that which the *Nazars* and the Initiate alone understood among the Jews, but that the writers of the *Jewish World* are not supposed to know. For the same reason the Chaldeans maintained that the moon was produced before the sun (*see Babylon—Account of Creation, by George Smith*). The morning star, Lucifer-Venus was dedicated to that Great Mother symbolized by the heifer or the "Golden Calf." For, as says Mr. G. Massey in his lecture on "The Hebrews and their Creations," "This (the Golden Calf) being of either sex, it supplied a twin-type for Venus, as Hathor or Ishtar (Astoreth), the double star, that was male at rising,

* Astoreth-Diana, Isis, Melita, Venus, etc., etc.

[1] Because the stars and planets are the symbols and houses of Angels and Elohim, who were, of course, "created," or evoluted before the physical or cosmic sun or moon. "The sun god was called the child of the moon god Sin, in Assyria, and the lunar god Taht, is called the father of Osiris, the sun god 'in Egypt.'" (G. Massey.)

and female at sunset." She is the "Celestial Aphrodite," *Venus Victrix* νιχηφόρος associated with Ares (see Pausanias 1, 8, 4, 11, 25, 1).

We are told that "happily for them (the Jews) there was no Jewish Astoreth." The *Jewish World* has yet to learn, we see, that there would have been no Greek Venus Aphrodite; no *Ourania,* her earlier appellation; nor would she have been confounded with the Assyrian Mylitta (Herod. 1, 199; Pausan., 1, 14, 7; Hesiod, Μυλήταν τήν Οὐρανιαν Ασσύριοι) had it not been for the Phœnicians and other Semites. We say the "Jewish Astoreth," and we maintain what we say, on the authority of the Iliad, the Odyssey, of Renan, and many others. Venus Aphrodite is one with the Astarte, Astoreth, etc. of the Phœnicians, and she is one (as a planet) with "Lucifer" the "Morning Star." So far back as the days of Homer, she was confounded with *Kypris,* an Oriental goddess brought by the Phœnician Semites from their Asiatic travels (*Iliad,* V, 330, 422, 260). Her worship appears first at Cythere, a Phœnician settlement depôt or trade-establishment (*Odys.,* VIII. 362; Walcker, *griech. götterl.* I, 666). Herodotus shows that the sanctuary of Ascalon, in Syria, was the most ancient of the fanes of Aphrodite Ourania (I, 105): and Decharme tells us in his *Mythologie de la Grèce Antique,* that whenever the Greeks alluded to the origin of Aphrodite they designated her as *Ourania,* an epithet translated from a *semitic word,* as Jupiter *Epouranios* of the Phœnician inscriptions, was the *Samemroum* of Philo of Byblos, according to Renan (*Mission de Phenicie*). Astoreth was a goddess of generation, presiding at human birth (as Jehovah was *god of generation,* foremost of all). She was the moon-goddess, and a planet at the same time, whose worship originated with the Phœnicians and Semites. It flourished most in the Phœnician settlements and colonies in Sicily, at Eryax. There hosts of *Hetairae* were attached to her temples, as hosts of *Kadeshim,* called by a more sincere name in the Bible, were, to the house of the Lord, where the women wove hangings for the grove" (II. Kings, xxiii, 7). All this shows well the Semitic provenance of Astoreth-Venus in her capacity of "great Mother." Let us pause. We advise sincerely the *Jewish World* to abstain from throwing stones at other peoples' beliefs, so long as its own faith is but a house of glass. And though Jeremy Taylor may think that "to be proud of one's learning is the greatest ignorance," yet, in this case it is but simple justice to say that it is really desirable for our friends the Jews that the writer in *Lucifer* of the criticised note about Astoreth *should know less* of history and the Bible, and her unlucky critic in the *Jewish World* learn a little more about it.

"ADVERSARY."

ANTASKARANA

OUR chemists and physiologists have studied with minute exactitude the processes and formations making up the body of man and what may be called the body of nature. They have long since found that there were no words in the English language with which to catalogue and classify the information thus obtained. So they had to invent terms and appellations to distinguish functions, organs, relations, and all the complicated minutiæ of science, in order that what had been gained might not be lost, but could be recorded and preserved. They had recourse to Greek and Latin for this purpose and our dictionaries are now filled with terms mirroring with more or less accuracy the knowledge gained. This process of additions to our language is still going on as further discoveries are made of what was before unknown or only partially known.

In the same way the terminology of metaphysics in English is marked by a great paucity of terms for the reason that this branch of science is entirely unknown to the great majority even of otherwise educated people. Those few minds intent upon studying the workings of consciousness know that our language is as barren of words conveying exact meanings as, say, the aboriginal tongues of Australia are barren of words to represent the multiple activities and discoveries that make up the nomenclature of modern physiology and chemistry. In the domain of psychology we are as aboriginal as the Australian Bushmen are in modern science.

One who desires to study chemistry and physiology, whether for mere information's sake, or to fit himself to be the better able to help on the progress of the race, has first to begin familiarizing himself with the vocabulary of those sciences, unless he is foolishly determined to become a voluntary Crusoe and go about his work as if he were alone and the only one who had ever turned his mind in that direction. Crusoe found himself on a tenantless island with only such utensils as he could salvage from the wreckage, and such raw materials as nature had provided in the place where he was stranded. He did the best he could with the means at hand, but their paucity was from necessity, not from choice; it was his Karma, not his Will. He therefore set his Will to work, and speedily amended his Karma, as any of us may do, and came again in the course of time to the things that had formerly been available to him.

The Wise Men of old who made of psychology an exact science, far more exact even than our modern physicists have made chemistry and physiology exact, have recorded and preserved the knowledge gained throughout the aeons of their studies. A very considerable portion of that knowledge has been brought to our attention and made accessible to us through the missionary labors of H. P. Blavatsky. She took such ideas and words as are

our store of information and with them as a bridge of communication with us, imparted to us some of that Science of the Soul which we all desperately need to learn and make the best possible use of, even as Crusoe did in his desolate position. Part of the service rendered to us by H. P. Blavatsky was to supply us from the ancient Sanskrit with many new words from that language of the soul, and it is imperative that we should do our utmost to gain insight into the scientific meaning and use of those words, if our progress in true esoteric psychology is to be facilitated.

One of those words which she imported into our language is *Antaskarana,* or Antah-Karana. The word is a compound and its derivative meaning is "between two causes." If that is as far as we get in understanding it will not help us very much—about as much, for example, as if we had studied Homer's *Iliad* and thought ourselves fairly familiar with ancient Greek, and then ran across the English scientific word "metabolism," and essayed to formulate its meaning and usage by remembering the two Greek words, *meta,* beyond, and *ballein,* to throw. What would we comprehend of *metabolism* in scientific usance, which signifies the successive steps and transformations of an organism, the infinitude of processes and changes incident to all vital phenomena?

Metabolism is a big word, a word pregnant with life, but Antaskarana is a bigger word yet, if for no other reason than that psychology includes chemistry, physiology and all other sciences, and therefore psychology sees a soul meaning in every term, just as it sees soul action in every action. In psychology the word metabolism could be quickly adopted and adapted to mean transformation, transmigration, metempsychosis, all equally "vital phenomena" with changes in protoplasm, cells and cell structures. Psychology discerns the Soul in the forms, not merely the changes and the forms, as chemistry and physiology do. Metabolism, Anabolism and Katabolism are all that modern science recognizes as yet, but Aryan psychology recognizes, because it has studied, Brahma, Vishnu and Shiva, or Creation, Preservation, and Destruction for further creation—the action of Soul in the form and on the form and through the form.

Occultism lays down twelve *Nidanas,* characteristic qualities or causes, constituting the chain of causation, or Grand Cycle, of anything—a Universe, an atom; a being, a cell—covering its birth or "creation," its life or "preservation," and its dissolution or "death," precedent to a new "creation."

The first of these Nidanas is *Jati* or birth, according to any one of four modes, methods or processes; a theory, or a statement of fact, as you please, quite unheard of by Western explorers.

The Nidana or quality of Jati is contingent to and dependent on the *Jaramarana,* the character and nature of the preceding dissolution, or death.

The Nidana of Jaramarana is linked to the *Bhava*, or the nature and character of the former life, as Jaramarana and Jati are linked.

Being re-born the old Bhava is waked up in the new body and becomes the *Upadana*, or guiding and controlling impulses in the new Jati.

All these Nidanas are bound together by *Trishna*, love or lust, as the case may be, for further *Vedana*, or sensations, along the lines indicated by the Upadana and Bhava—and so on to *Samskara* or actions in accordance with the illusions entertained, producing *Avidya* or *Vidya*, further acquisition of false impressions or true perceptions of the own nature of the Soul: greater Karma for the next "chain of causation," eventuating in a fresh *Namarupa*, or Personality, or else in the Soul becoming a *Srotapatti* or disciple and student of the *Gupta-Vidya*, the Secret Doctrine, or true Psychology.

This chain of cause and effect has continued, now goes on, and must continue to go on endlessly unless and until the Soul, enmeshed in Karma, or the sum total of the twelve Nidanas, exercises its Will, or *inherent power to change* the direction and character of its *Sparsa*, or contact with other Souls, and becomes a *Sowanee*, or disciple of the *Mahatmas*, Knowers of the Gupta-Vidya—the Wisdom of the Soul. This is the *application* of the "Third Fundamental Proposition" of Theosophy, which each soul must make for itself. All that H. P. Blavatsky or any other Mahatma can do is to give us the *meaning* of life and action; each of us has to become *Srotapatti* for himself.

In the very ancient *Bhagavad-Gita* Krishna, an incarnated Mahatma of that day, speaking to his Sowanee Arjuna, expresses the fundamental nature of the twelve nidanas in this way:

> "The three causes which incite to action are knowledge, the thing to be known, and the Knower, and threefold also is the totality of the action in the act, the instrument, and the agent. Knowledge, the act, and the agent are also distinguished in three ways according to the three qualities."

Here we have the twelve nidanas grouped in four classes:—the three motives; the threefold totality of the action; the three "ways" or paths of knowledge; the three "qualities" or degrees of knowledge, action, and being. They are well worth the utmost study and reflection we can give to them, if we are to take the proper steps to understand ourselves and Nature. One aspect of what is hidden in this brief verse is to be seen in the consideration that for each one of us this is a paraphrase: "I" am knowledge. "The thing to be known is to be made part of "myself." "The Knower" is the Higher Self, and includes both "myself" and the "thing to be known." Each one of us is "Wisdom itself, the Object of Wisdom, and THAT which is to be obtained by Wisdom."

The "twelve nidanas" are, then, the successive and continually repeated series of steps or processes of manifested life, the Karma or action by means of which Individualization of being, full Self-consciousness, is to be obtained. Not till then are we able to "enjoy our immortality" which we all have and are as a fact, but of which we are still in ignorance; for Humanity as a whole has so far only succeeded in uniting the twelve nidanas into four partly co-ordinated classes, grouped under Thought, Will, Feeling, and Body. Thus, though we are "self-conscious" our self-consciousness is still limited to the four "notions" or false ideas of Self: "I" am this Body; "I" am these feelings or sensations; "I" am these desires; "I" am these ideas. And, since bodies, sensations, desires and thoughts are continually changing and in flux, our *Ahankara,* or "I-notion" is attached to the perishable and transitory, so that we are continually "living," "dying," and "reincarnating," in new bodies, new sensations, new desires, new ideas, repeating like a treadmill the twelve steps of the nidanas. So we are mostly in the *Fourth Round* of this "Globe," or Evolution of fully Self-conscious Beings. Here and there, like rain-drops presaging the monsoon, are to be found occasional men and women who sense another kind of perception of SELF and are endeavoring to unite Thought, Will and Feeling, or Spirit, Soul, and Mind, in no matter what Body they may be presently dwelling, to the Higher Self, the all-pervading Consciousness of the fully perfected Soul. All such are the flower of this *Fifth Race* of the Fourth Round, and constitute the Sowanees or Srotapattis or Chelas who are striving to break out of the eddies and whirlpools of the four classes of false I-notions which hold the bulk of humanity in the "vicious circle of necessity" or reincarnation, and "enter the stream" of perfection. To achieve this is to become a Mahatma, or Great Soul. Some have already done this, and those are the Masters spoken of by H. P. Blavatsky.

To the true chela, then, every circumstance, every happening, every event, however great or however insignificant, however agreeable or however painful from the standpoint of the false I-notions, is an antaskarana which enables him to destroy to some extent the spell of the illusions which enthrall the race-mind and control the race-action, and an antaskarana by means of which he purposes, as his growth slowly develops his Intelligence, to reach to the life beyond all false I-notions. He takes each step with care. He sees in each event a deep significance, an Occult meaning. Everything is his antaskarana. Spirit, Soul, Mind, Body, are each and successively his antaskarana downward and outward to contact with the Nature of those still under the sway and dominance of the false I-notion. He experiences all that other men experience and far more intensively, but he regards and observes his experiences and theirs; he weighs, observes and tests them, while he waits with the patience of confidence the hour when they shall no longer affect him.

What gives him this supreme confidence which other men lack, no matter how desperately they cling to or increase their "faith" in their health, their strength, their possessions, their creed, their philosophy or their science? What is it that enables him to find "silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation?"

It is the antaskarana proceeding upward and inwards from Body and circumstance through mind and Soul and Spirit to the immortal, undying and untiring SELF within. He is passing from knowledge and the thing to be known to the contemplation of the Knower, the Perceiver, the *Paramatma*, the Great Lord within. He no longer confuses the act, the instrument, the agent, with the totality which is the twelve nidanas in one. He no longer chooses the downward path of action, the upward path of the I-notions, the motionless path of inaction. No; all these have become one Path, the Path which the Predecessors have trod in all times and in all evolutions. Nor is he concerned at all with the three qualities, for he knows that all creatures act according to their natures so far acquired, and he makes of all the qualities and of all the natures his antaskarana of service to the mighty Self, the eternal unvarying *essence* in all things, whether they be good or evil.

He brings all states, all conditions, all forms and all experiences into co-adunition and con-substantiality and the whole manifested Universe, visible and invisible, becomes Antaskarana, the Bridge, the Link, by which he goes forth into the world, does his work, and returns to his ceaseless contemplation. "He rests, goes forth, does his work, and returns."

He, Himself, has become the bridge, the Antaskarana, for all that lives.

ON THE LOOKOUT

"The world, as far as cheap energy is concerned, still sleeps the sleep of ages. We cannot even claim that the world in that respect is still in its infancy. It is much further back than that—it has not even been born. The latent energy stored up on one-fourth ounce of coal—theoretically—can haul a long train over one thousand miles. Atomic forces are so gigantic that we cannot begin to even comprehend them. The atomic energy locked up in a one-cent piece is sufficient to lift up the Woolworth building several thousand feet in the air. All about us—in every stone, in all metals, in every piece of wood, every material in fact—billions of horsepowers are laying, locked up, dead, inert. The only trouble is we do not as yet know how to unlock this tremendous energy. We are still blind toward atomic forces, just as blind as the savage is towards a cubic foot of Trinitrotoluol. It means nothing to him, for he can kick it around to his heart's content, without danger, and nothing will happen. Even if we did supply him with the necessary percussion cap it would not help him to unlock the 10,000 cubic feet of gas lying dormant in that one cubic foot of explosive. He would not know how to apply the cap, which perhaps is a good thing—for

he would never have to try it again—at least not after his relatives had discovered his remains, miles away from the scene."

Thus the Editor of the *Electrical Experimenter* in the March number of that able magazine, devoted to practical things. We may recall also that the renowned Prof. Crookes made in all soberness the affirmation that "in a single cubic foot of 'space' is locked up the potential energy of 40,000 horsepower for forty years." And any student of physics, any working engineer, will tell us that in the 'generation' of electricity for the simple practical purpose of lighting, less than 1 per cent of the 'energy' liberated from the coal is put to work; the remaining 99 per cent is 'wasted.' Such statements from practical men to whom all men look as authorities in their several spheres, are accepted without question. No one asks why it is that this energy where used at all, is so wastefully used, nor why the secrets of nature remain secrets despite the boasted progress of modern science. Or, if any one does enquire, he is reminded that a fool can ask questions that a wise man cannot answer. If one ventures that perchance these secrets may be known, are known in fact, and can be known by the adoption and application of a new theory of nature, he is looked upon as worse than a fool—as a dupe, as a charlatan, or as insane. So when a Keely appears with an "inter-molecular force" and does things that modern science does not understand and cannot explain he is first suspected, then forced, then derided and persecuted into an unhallowed oblivion, because he and his invention cannot be "commercialized." When an H. P. B. comes upon the scene and manipulates forces and presents theories that upset the whole range and calculations of modern science and accepted theology, the search-lights of the public mind do not undertake to examine the theories propounded, or comply with the experimental conditions set out. To do that is to resign forthwith their own autocracy and their own infallibility, to vacate their prerogatives and their privileges. The culprit is haled into their self-constituted court: *they* furnish the law, the principles and the procedure, and the disturber of the peace is convicted without appeal, all according to the unbroken precedent of the ages. For, consider a moment; if the phenomena of H. P. B. were genuine, the whole edifice of theories erected by modern science in relation to matter, force, energy, electricity, what not, crumble to dust; the whole structure of religions comes down with a crash, their gods, devils, miracles, dogmas, creeds, heavens and hells disappearing, like the dream and the nightmare that they are, in the clamor of the awakening. If the theories of H. P. B. are true, the "laws" of science and the "revelations" of the creeds are in the same danger as the savage with the cubic foot of "T. N. T." that it is infinitely safer to kick than to touch off. The "percussion cap" of actual investigation, if applied, would destroy them utterly.

Just as our editor sagely remarks that it "perhaps is a good thing" for the savage that he does not know what it is that he is "kicking about," that he lacks the "percussion cap" and "does not know how to apply it," so "perhaps" it is equally a good thing in the present mental, moral, and spiritual condition of the human race that so few recognize to any extent the gigantic force "locked up" in the occult laws and principles guardedly spoken of by H. P. B. in her writings, and to some extent illustrated and exemplified in her phenomena. Otherwise, with even the least of such laws within their comprehension, and the lowest of such forces at their command, how far would humanity hurl itself on the road to perdition? When the conditions of destruction are all prepared and ready, how slight an exhibition of "atomic force" is necessary to close the circuit and produce the catastrophe! The "percussion cap" of the assassin at Sarajevo has

already slain, not one archduke, but ten millions of human beings, and its deadly echo still resounds. With a civilization whose highest scientific understanding and application of the universal Action of the One Life in the myriad forms of nature is expressed in terms of "horsepower," and whose utmost conception of supreme Intelligence is that of a "blind law"; with a theology whose utmost reach in the conception of Divine Order and Justice is a God who can be "reached" by flattery and whose only method of inculcating morality is by rewards and punishments—with these two basic immoralities of understanding governing and inciting all human actions who, knowing the fact and aware of its fruits everywhere visible, would not exclaim with H. P. B.—"This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside!"

The same theology that accepts the "miracles" of Jesus and of the saints, derides and ignores those of Appolonius, of Simon Magus, of H. P. B. The same science that speculates on atomic forces and the homogeneous ether does its best to assassinate the name and fame of a Paracelsus, a Mesmer, a Count Saint Germain, or any other occultist; while it steals from them, derides and ignores the conceptions of law and of the universe on which all their studies and experiments were based. And if we come nearer home, and consider ourselves, students of the great philosophy imparted by H. P. B., we find everywhere amongst us a great hunger and thirst for information and instruction as to the powers and forces of which the occult sciences treat, and very little zeal to assimilate, practice or promulgate the great doctrines on which those sciences are based and of which they are but applications. We want to know about Occult "horsepower," all about the molecular and atomic forces hidden in the "astral light" and the "astral body," but we are not willing to go to school and study ethics, philosophy, statements of laws and principles; we are not unduly or precipitately anxious to practice Brotherhood, or apply Karma and the ethical formulary that "as we sow so must we also reap" to our every day present thoughts and actions. "Karma" is always something past or something to come: we are willing to spend our time over the "memory" of past lives, or "imagine" what our future lives will be, but we are preciously economical of "working in the present for the future." The old Wisdom-Religion waits to-day, as it has ever waited, for those who come with "an open mind, a pure heart, and eager intellect" before she will open her arcanum of "an unveiled spiritual perception." Yet to-day, as always, that Veil is ready to be lifted to all and sundry who will set to work here, now, in the living present, to create the conditions precedent to the use and application of occult forces and powers. The conditions precedent can be put in few words, yet they constitute the everlasting "Word of power." Let any man set himself to make the best use of the powers now his for the good of all, and the secret of the "Word" will not be hidden from him. Till then, no matter by what high names he gilds his ignorance and misuse of his divine potentialities, he is but a civilized "savage,"—"still in his infancy."

Human nature does not change from age to age. It demands authorities who shall think for it, prescribe for it, act as intermediary and interpreter for it, in heaven and on earth. When one god fails humanity is none the wiser: it hunts a new god. When one set of authorities is overthrown, humanity does not think: it forthwith erects new hierarchs to rule over its actions, its ideas, its conscience. The response is always in accord with the nature of the demand. The "seats of the mighty" are never vacant. Theosophical popes, pundits, priests and authorities flourish just as abundantly as their compeers and prototypes of other days and other fields of human endeavor, and the Theosophical laity listen just as agape and follow just as

obediently as the rank and file in any other walk in life. What they want is an "illuminator" not an illumination, and the illuminators spring up on every hand. H. P. B. wrote that "these self-styled illuminators steal our terms, our facts—which they disfigure—and prepare thousands of enemies to Theosophy when those 'awakened' shall awaken to the sad truth that they have been swindled." She went on to say, "True knowledge comes slowly and is not easily acquired. The students will be at first confronted by the great difficulties of the disciple's first steps upon the path of true Occultism. Especially those who crave for magic powers are not unlikely to grow impatient and to rebel against the apparently slow progress made at first and at the amount of metaphysical and theoretical study required of them. *To such the deceptive promises of quick results and grand achievements, of growth and progress, that are promised 'from day to day' will appear attractive.* But let all such take warning in time and avoid a snare in which they will at least leave the contents of their purses, even if they save their reputations. *A close examination* will assuredly reveal the whole scheme as a mere device for money getting and selfish gratification, in which materials largely stolen from Theosophical writings are distorted and falsified so as to be palmed off on the unwary as revelations of new and undreamed-of truths. But many will have neither the time nor the opportunity for such a thorough investigation; and before they become aware of the imposture they may be led far from the Truth, as well as be despoiled of their property, and, worse than that, of their health." And she added the instruction, "It is the duty of all Esotericists to do their utmost to unmask such movements, for nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general."

The thousands of theosophical students who have been deceived, misled and betrayed by the self-styled "illuminators" of Adyar, of London, of New York, of Berlin, and of San Diego, to the despoiling of their purses, the loss of their reputations, their health, and their perception of Esoteric Truth, need not have been so plundered if they had made the faintest application of the third fundamental proposition of the *Secret Doctrine,* that all true progress is "by self-induced and self-devised exertion;" if they had *investigated* the claims made to them by the self-styled "illuminators;" if they had not been greedy of "deceptive promises of quick results and grand achievements." They might as easily have "awakened" to these ever-new methods of world old frauds and dispensers of spiritual "gifts" *before* as after their betrayal. And outside the direct ranks of theosophical students cheated, and robbed in the name of Theosophy, who can count the thousands who have been similarly robbed by similar claimants, encouraged to their shameless calling by the "successors," the "outer heads," speakers "in the name of the Masters," and the *tutti quanti* of "occultists" and "initiates" of the "theosophical" societies and "esoteric sections?"

Who, of the thousands of followers of the "TK", has anyone to thank but himself for the self-seeking desire for quick results and grand achievements that made him the easy victim of this particular "sole representative in America of the Oriental Lodge of Masters?" Dr. S. A. West of Chicago has just published a book on the methods, practices, and history of the "TK" and his "School." It is there shown that the whole vast swindle was in sad and sober truth "a mere device for money getting and selfish gratification." Thousands of otherwise reputable, honest and intelligent persons, lured on by the hope of the easy acquirement of occult powers, swallowed without a question during a period of ten years and more, the enormous claims of this mythical "Adept," "Master", "initiate" and "Avatar." They surrendered to him and his desires their time, their money, their bodies,

their minds and their consciences, *absolutely without a question.* Now they "awaken" to the pitiful fact, which should have been deadly clear from the beginning, that they have been consciencelessly outraged in their trust, their hopes and their possessions. Have they learned anything? Have they, any more than the brahmin-ridden myriads of India, the victims of the Jesuits of Catholicism, the votaries of the "theosophical" frauds garbed in stolen holy phrases,—have they learned in any way the secret of their undoing? Not at all. Dr. West in the midst of his exposure of the "TK" calmly affirms as if it were an indisputed and indisputable matter of fact that he has been aided by the "spirit" of *Florence Huntley* (chief victim of the TK and chief tool used by him) in showing the "TK" up in his true colors. The same thousands who swallowed the claims and the pretenses of the "TK" will find it a mere easy exercise to swallow this new claim of Dr. West, and hasten to throw themselves into a new vortex of "deceptive promises of quick results and grand achievements" to be had by joining the "Harmonial Society" and taking up the "revelations" of Andrew Jackson Davis the "Poughkeepsie Seer."

"All over this broad land," quoth *"Get Rich Quick" Wallingford,* "there are thousands of good industrious citizens working hard and saving up their money till I come and take it away from them." Paraphrasing the words but not the basis of both *Wallingford* and these "good industrious citizens" one may say that all over this broad land there are thousands of people nourishing the most ardent hopes and the deepest longings for spiritual "progress," and leading lives of every-day effort, while waiting and aspiring for some *Wallingford* to come along with an iridescent picture of spiritual wealth to be theirs merely for compliance with certain "easy" prescriptions. These seekers gladly and spontaneously comply with, to waken after years to the fact that they have been mercilessly plucked, body, mind and soul. The basis in both cases is the same: The inherent desire in human nature to get something for nothing, to exchange something material for something spiritual of such greater assumed value as to make the exchange not only "easy" but safe and profitable. This human desire is played upon, flattered and encouraged by those devoid of conscience and honor, as they are devoid of knowledge and power. The victims are not gulled; they gull themselves; they literally take themselves to the shambles, where they lose all that they hold dear.

If such is the case in the fields of religion, politics and business; if such is the case in every department of human life where each would-be victim is surrounded with the evidences on every hand of the gullibility of human desires, and the numberless comparisons at hand in his observation and experience showing the deluder and his familiar arts and baits practicing his calling upon his abundant and willing victims, one would think that in approaching the unknown fields of the astral, the psychic and the spiritual the seeker would go slowly and warily, investigating and applying at every step; that he would first of all determine to find, like Archimedes, "whereon to stand" before entrusting himself to unknown forces and unknown powers and equally unknown intelligences. This would be the case did men really investigate, study, and apply their experience to the claims, pretentions and prospectuses of those who offer to serve as "guides" to the unknown ocean. But their own prejudices, preconceptions and desires make them porous to claims, their own desires make them bibulous of the intoxicating promises held out to them. They do not proceed upon the basis of ascertaining and weighing the principles involved; it is easier to accept claims. They do not proceed upon the basis of seriously weighing and considering their own deserts and merits to higher knowledge; it is easier to swim in their own

desires, let the current lead where it may. Thus they turn deaf ears and shut eyes to the teachings and warnings of the real Buddhas and Christs in all ages, as in our own they are deaf and blind to the teachings and example of H. P. B. and real Occultism, preferring always to go to "the interpreter's house" where they can hold the communion of saints without ceasing to be sinful mortals. A séance is an easier and quicker short-cut than the practice of ethics. "Psychic research" is easier than the endeavor to form a nucleus of Universal Brotherhood by one's own life and practice. The advertisement of the "adept", the "initiate", and the "occult practitioner" who will open all the doors to the mysteries for a fee is easier far to read and digest than the statements of the *Secret Doctrine*. The medium is so much easier to reach than the "Spirits" who are always ready to talk through her. *Facilis decensus avernis.*

Good old Mark Twain who all his honest, iconoclastic life hated all shams, frauds and pretenders, laic or spiritual, "though dead yet speaketh" through the mouth of his daughter, Madame Gabrilowitsch, against the "communications" that the ready "spirits" through their oracles the mediums have been putting afloat as from him. She protests against the publication by Professor Hyslop of these musty anachronisms as coming from Mark Twain. Using her own knowledge of her father, and her own common-sense—a common-sense that every hunter of marvels, powers and phenomena perforce throws away at the threshold of the "unseen"—she remarks that while in life her father was wont to say of alleged "spiritual" communications that it "seemed to him that life, instead of going on progressing in the 'great beyond', was falling into greater senility." She cannot discern any possibility of a transforming power in death that should alter character or nature, and therefore wrote Professor Hyslop that his "communications" from Mark Twain were "totally unlike his real self, and so trivial as to be revolting." Without the aid of any "Outer Head" or "Esoteric Section," or "TK" or "Poughkeepsie Seer" or "guide" of any sort but her own experience and common-sense, Madame Gabrilowitsch pertinently sees and says: "It will take a lot of evidence to convince the average man and woman of today that the spirits of the dead can speak with the living. For, if that be true, the tales of a million ghosts and haunted houses begin to command attention with very good chances of being widely regarded as real. Presently we will be peopling the world with spooks and plunging into a revival of the most absurd superstitions." We would rather a thousand times accept Madame Gabrilowitsch's sane expressions as an accurate "message" from the Spirit of Mark Twain than all the rubbish emitted by all the psychic researchers of Christendom.

To sum up the moral and point the lesson of all these follies and frailties of human nature, whether of exploiter, investigator, or victim, one may well say that the first instruction of all true Occultists and Occultism to the inquirer and the neophyte is, "Hang on grimly to your common-sense. You will need it a hundred times more in the field you propose to enter than in all the affairs of every-day life." There *is* real Occultism; there *is* real and true guidance to the Mysteries; there *are* true adepts, initiates, Masters. They do not advertise. They do not offer rewards either quick or deferred for followers. They do not offer healing to hopeless incurables who are looking for a panacea. They can be found by anyone who takes the right road. What that road is, is easy to learn but hard to follow. It is the road of hard work, of common-sense, of the study, assimilation, and application in daily life of the ethics, philosophy, and science of the old Wisdom-Religion. "When the disciple *is ready*, the Master will appear." No one can make the disciple ready but himself. He cannot go on breaking the laws of his own physical, mental, moral, psychical and spiritual well-being, and by any treason, trick, stratagem or device come into the presence of Those who are Themselves *embodied* purity, wisdom and power.